THE VNLAWFVLNES OF READING IN PRAYER.

OR,

THE ANSWER OF Mr. RICHARD MAVNSEL PREACHER, VNTO CERTAIN ARGVMENTS, or Reasons, drawne against the using, or communicating, in, or with the Booke of Common Prayer (imposed to be reade for prayer to God) in the Parish Assemblies of England,

WITH

A Defence of the same Reasons, by

SABINE STARRSMORE.

1. King. 18.21. *How long halt yee between two opinions? If the Lord be God, follow him, but if Baal, then follow him.*

Math. 15.13. *Every plant which my heavenly Father hath not planted, shal be rooted up.*

Iam. 2.1. *My brethren, have not the faith of our Lord Iesus Christ, the Lord of glorie, with respect of persons.*

1. Cor. 1.27.28. *God hath chosen the foolish things of this world to confound the wise.*

BRITISH MUSEUM

To the Christian Reader.

Although (Christian Reader) it may seeme needlesse at this season (considering the multiplicity of writing of bookes to be such, that as some have said, there wants rather Readers then bookes) to meddle, specially in matters of this nature, to which the greatest part, even of Professors, seeme to have little edge: and that most mens Resolutions seem bent to stint themselves in knowledge, desiring to know no more; or at least, to doe no more, then the times will permit them to practise. And that many also having been tyred under the Bishops yoke; others also withdrawing from the Truth, for feare of it, before tryall come: and now finding that ease is good, like Isacar, *are contented to lye under every burthen (of which men I have little hope to doe good): And lastly also when I consider mine own disability, even to manage the cleereſt case, against an Opposite so potent, especially in his conceit: As* that he can make any thing of any thing, against me, and such as I am, *as he once told me, I am almost disheartned. Yet, forasmuch as I beleeve it is the Truth I hold, which shall prevaile*

Duke; and being also extreamely provoked by him: I am forced, as I tender Gods glorie, my own peace and welfare, and as I would be free from imputation of wilfull affected errour (which hee spared not to lay upon me) to enter upon this tryall with him. And a further motive or inducement I have to prosecute this Tryall, because I see multitudes, of whom I have good hope, that are deceived by such colours as this mine Opposite lays, who are thereby emboldned to feed without feare, upon this forbidden dish; thinking they feast with Christ according to his Ordinance, when in truth they are amongst a confused Chaos, blessing God by an Idoll: And this their conceiving that they have the word Preached according to Gods Ordinance, and the Sacraments duely administred, causeth them to hold themselves not bound to any further reformed practise, thinking Christs government not ordinarily necessarie to salvation: but if they saw it unlawfull to partake in the former good things by such unwarrantable meanes, it would (I doubt not) cause many honest hearts to forsake those corrupt bondaged places, to come to dwell in Christs Church where all the saving Ordinances of Christ are had, with a promise of blessing. Rom. 3.1.2. & 9.4. These reasons here ensuing (being drawn, I say, from me, by his extreame urging and provocation) I sent to him, to which he framed this Answer following: after that I made a Reply, which he in no hand would accept from mee, but gave me boysterous words to drive mee from him; for that I being then come into

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some trouble, I suppose he hoped for little further credit by me: After this hee tooke occasion to make further quarrels about other matters, (as, how easie a thing is it to find a staffe to beat a dog?) but, I having received good from him was loth to leave him, till at length he fell to open rayling, and forbad me to come neere him any more: so that if I were in errour, it was like to remaine with me for ought he would further endevour my reformation. His cheife ground why he would not deale with me was, Because I am unlearned: *but I conceive there is somewhat else in it, although he will not be known of it: for at other times I have found him readie enough, even to seeke worke where he conceived advantage, witnesse his sundry disputes with* Hethrington, Trask, Rive, *besides divers his close writings against others. And if this may hold for a sufficient plea, that* I am unlearned, *he may put off any thing whatsoever: If I be unlearned, he then hath the more advantage, and may the more easily confute me, I hope I am not weaker then I was when he provoked me to write: obstinate and selfewilled, he cannot say I am, for he would never vouchsafe to see my defence; and* Nicodemus *could say,* Doth our law condemne a man before it heare him, and know what he hath done? Ioh. 7. 51. *Yea, the very Heathens count it unreasonable to* condemne a man unheard, Act. 25. 16. *But it is no unusuall thing with this mine Opposite, to seeke to get honour to himselfe by others disgrace, as I can speake by experience; hee hath so disgraced the silenced*

Preachers, with ignorance of the state of the Visible Church, and the Ordinances thereof; *and also accused them to me of such corruption, that* from them here a piece and there a piece, *he will* get full Subscription: *and why? for nothing else that I know, but that we might leave them to follow him: Now if he be so unkind to them of his own Coat, Whom he would seeme most to reverence; is it any Wonder he should brand us with the Nick-name of* Brownists *as hee doth? And if I be a* Brownist *because I hold it my dutie to forsake all false waies, and to Walke in the practise of all Christs Ordinances in his visible Church, Which no man can possibly do in the best reformed publique Assembly in the land, even by his own confession; this Brownisme he taught me, I sucked this from his breasts touching judgement: And if he himselfe want a heart to doe What he beleeves, and teacheth others to practise, let him take heed it be not found true upon him Which his Majestie Writes,* That the Puritanes teach others to doe what themselves dare not. *And by our Saviours sentence like the Scribes and Pharisees,* Math. 23. 3. For they say, and doe not: *and so he fals under the just reproofe and censure of Christ, his Prophets and Apostles, as these Scriptures manifest,* Mat. 7. 5. Ps. 50. 16. Rom. 2. 1. 3. *the greatest part of the chapter: He verifying herein What the Poet of old;* Video meliora proboq; deteriora sequor: I see and approve the better, but follow the worse: *And so desiring thee (Christian Reader) not to be offended at the*

Treat. upon the L. prayer, pag. 14.

Weake-

Deakeneſſe of the inſtrument, nor at the manner of handling (being rude) but to accept it in love, as it is tendered unto thee, I commend both thee and my ſelfe unto the Lord.

Who give us underſtanding in all things, to be able to try things that differ, holding faſt that which is good.

Sabine Stareſmore.

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THE VNLAWFULNES OF Reading in Prayer.

OR, A DEFENCE OF CERTAIN REASONS AGAINST READING IN PRAYER, *VIZ.* the ſtinted Impoſed Prayers, contained in the booke of Common Prayer, proving alſo the joyning with it *unlawfull.*

My Queſtion was this:

WHether it be lawful for a Miniſter of Chriſt to uſe [for prayer] in the publique Adminiſtration of Gods worſhip to Gods people, the booke of Common Prayer impoſed in England? or whether it be lawfull for any to joyne with him in his ſo uſing of it?

In the Anſwer, M. Maunſel layes it down thus.

A Refutation of certain Arguments of the Browniſts, tending to prove, that it is not lawfull for a Miniſter of Chriſt, in the Publique Aſſemblies,

Aſſemblies, to reade as Prayer to God any of the prayers preſcribed by our State in the booke of Common Prayer; nor for any godly people to joyne with him in his ſo praying by the ſaid booke.

S. S. Reply.

Note here by the way, that this myne Oppoſite, elſewhere hath put down under his hand, vvhich he ſtands to maintaine, that there is no booke of Common Prayer preſcribed by the State: the State, he confeſſed, entended to confirme one that was to come out, ſo and ſo altered, but which never came out; and that therefore this in uſe is not allowed by the State: *Iam.* 3.10. *Out of one mouth proceedeth bleſſing and curſing: my brethren theſe things ought not ſo to bee.*

My firſt Reaſon why I held communion with it unlawfull.

Reaſ. 1. Becauſe there is neither Rule nor Example for it in Gods word, but an imitating therein of Babylons confuſion: and it is ſo like the Pattern, that (as is ſaid) the Pope would have allowed it, ſo it might have gone under his name: therefore it is unlawfull to uſe it, or to ſubmit unto it, being contrary to *Eſa.* 8.20. *Mat.* 28.20. 1. *Cor.* 11. 1. *Epheſ.* 5.1. *Deut.* 12.3.4.32.

He repeats it thus:

Argu. 1. *Whatſoever hath neither Rule nor Example in Gods word, that may not be done: But this is ſuch: Ergo,*

Anſwer.

R. M. Answer.

This Argument is word for word M. Smiths *the Anabaptist against the baptizing of Infants*, Character of the Beast, *pag.* 33. *and is by M.* Clifton *the Brownist, thus confuted: The Major is not necessarily true: for yourselfe confesse*, Parel. pag. 71. That every consequent necessarily deduced from the vvord, is as truly the vvord of truth, as that which is in plaine words expressed: *And therfore you ought to have added, nor ground of the Scripture, or such like, this answer is just in that case, and much more in this, seeing that is a substantiall point, this meerely accidentall and circumstantiall.* 1

As the Proposition is false, so also is the Assumption; for Christ his Prophets and Apostles have used set formes of prayers; Christ, Math. 26. 44. Mar 14. 39. *Apostles* Rom. 1. 7. 1. Cor. 1. 3. 2. Cor. 1. 2. Gal. 1. 3. Eph. 1. 2. Phil. 1. 2. Col. 1, 2. &c. *And againe*, Rom. 16. 24. Phil. 4. 23. 2. Thess. 3. 18. *His Prophets*, Hab. 3. 1. *Yea, prescribed set formes to be used under the Law*, Numb. 6. 23. Numb. 10. 35. Psal. 68. 1. Deut. 6. 5. 6. 15. Psal. 136. *compared with* 1. Chron. 16. 41. 2. Chron. 7. 6. 2. Chron. 20. 21. *Also under the Gospel*, Psal. 102. *title translated by M.* Ainsworth *thus*: A prayer for the poore afflicted when hee shall be overwhelmed, and shall poure forth his meditation &c. Psal. 90. & 91. &c. *compared with* Ephes. 5. 19. & Col. 3. 16. 2

Whence I reason first, thus: All lawfull speaking to God is prayer; But the Holy Ghost appointed

appointed use of the Psalmes is a lawfull speaking to God, Ephes. 5. 19. Col. 3. 16. &c. Therefore the holy Ghosts appointed use of the Psalmes is prayer.

And further thus: Whatsoever hath sufficient ground in Gods word to warrant the doing of it, that may lawfully be done:

But the publique reading of set formes of prayer, as prayer to God, hath sufficient ground in Gods word to warrant the doing of it: Ergo

Object. Set formes prescribed by God may lawfully so be used: but it followeth not, that therefore set formes prescribed by man, may also so bee used.

I answer, by M. Cliftons seventh Argument for the baptizing of infants, Plea pag. 101. onely I will make the Argument more strong thus:

The imitable practise of Christ, and of his Prophets and Apostles, is our instruction and warrant to doe the like:

But they used set formes of prayer, which is an imitable practise: Ergo,

1 They preached, ergo, we may preach so our doctrine be agreeable to theirs, though not the very same words.

2 They baptised with water: ergo, we may baptise with water, though not in rivers.

3 They gave bread and wine in the Supper: Ergo, we may give bread and wine in the Supper: though not the same kind of bread and wine.

4 So they used set formes of prayer read out of a booke: Ergo, we may use set formes

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of prayer reade out of a booke, though neither the ſame booke, nor in the ſame words, ſaue they be agreeable thereto.

The reaſon is, becauſe things meerely circumſtantiall, and accidental (ſuch as is the uſe of a booke in prayer) may varie, ſo as the rules in that behalfe preſcribed, be not violated: See for this M. Ainſworth *in his Preface to his Verſion of the Pſalmes: where by this verie reaſon, hee juſtifyeth his omitting the Hebrew tunes given of God, and placing in their ſtead, Engliſh, Dutch, and French tunes deviſed by man. For his ſaying, that hee findeth no tunes given of God, croſſeth the judgement of all learned in Hebrew; yea, and the Truth it ſelfe, as is moſt eaſie to be ſeene in theſe Hebrew Songs.*

But this is not meerely circumſtantiall, and accidentall. *Obiect.*

Then it is a part of the prayer it ſelfe, but ſo to ſay is moſt abſurd: Ergo, *Sol.*

S. S. Reply.

That which you affirm in your firſt anſwer, is not true; neither is mine Argument the ſame with M. *Smiths*, word for word: for where M. *Smith* hath *Precept*, I have *Rule*, which is more large, and containeth in it the ſame with *ground*, either expreſſed or by conſequence: And if this which you repeat were word for word M. *Smiths* Argument, it was more then I knew: But not being ſo, it is now directly yours, not mine: for mine is not onely ſo, but

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more then so, as any may easily see; therefore if it be a fault keep it at home with you.

If M. *Clifton* the Browniſt (as you call him) confuted it, I marvell how you can name them *certaine Arguments of the Browniſts*? I was the Author of the Arguments, as you are not ignorant: therefore to intimate me to be one, I hold it to be a great injurie to me; and that in this your charge upon me, you willingly ſinne againſt conſcience: For you both know the Church to which I belong, and have well approved of us, till now of late, both by word and vvriting: though now you beginn to pick quarrels, as well with the vvhole body as my ſelfe; for our indiſcretion, for taking in ſo many that vvant houſes for our Meeting, and women without their husbands, and ſervants vvithout their Maſters conſent: yea, though you held it a dutie upon all, notwithſtanding the oppoſition of any creature. For my part, I hold, if conſequence of Scripture can be brought for it, there is a ſufficient Rule for me; vvhether it be a ſubſtantiall, or accidentall, or circumſtantiall point: ſhew you therefore a Rule, even by conſequence, and it ſhall ſuffice.

2 The Propoſition therefore is true, and ſo I truſt is the Aſſumption alſo: But you ſeeme to put ſtrength againſt the Aſſumption thus: *Chriſt his Prophets and Apoſtles have uſed ſet formes of prayers.* I anſwer, Firſt, this is not our Queſtion: Secondly,

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it is apparant (and if we compare the Evangelists together, we may easily discern) that Christ did not pray, each time, in the same words verbatim, and no more, *Mathew* saith, ch. 26. 39. *Oh my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt*, ver. 42. *hee went away the second time and prayed, saying, oh my Father, if this Cup cannot passe from mee, but I must drink it, thy will be done.* That therefore in the 44. verse is not justly turned, *Spake the same words*, but *speaking the same speech*, which may be, though the words be not the same. *Marke* records it thus, ch. 14. 35. 36. *And prayed that if it were possible, that houre might passe from him: And he said, Abba Father, all things are possible unto thee, take away this Cup from mee; nevertheless, not that I will, but that thou wilt.* In the 39. ver. the other place quoted by you, and turned, *hee went and prayed, and spake the same words*: If it should be meant the same words literally, then the Evangelists differing in the words, one of them must needs be wrong, which is little lesse then blasphemie to affirme. S. *Luke* also, in the 22. chap. ver. 42. saith: *Father, if thou will, take away this cup from me, nevertheless, not my will, but thy will be done.*

Besides, by litterall taking of words, what grosse errours have many runne into? As the Papists into the Corporall Presence: the Anabaptists, that it is unlawfull for Christians to take an oath, to goe to warre, to beare Magistracie &c.

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the Arrians denying Christs Godhead &c.

Had our Saviour used the verie same words verbatim, upon the same occasion: what would this have proved; to warrant the reading of humane, prescribed, and imposed Leiturgies? which is our question.

Thus much concerning your Allegation touching our Saviour Christ, which you see makes nothing for your purpose.

Proceed we next to the Apostles and to the Patriarkes, Prophets, and Priests before them. The Patriarks and Priests in their solemn blessings stood in the place of God, and pronounced in his name upon the people whom they blessed, the good things in those blessings contained, with a manifestation unto them of a desire on their own parts, that the things might so be: and also to teach them whence they were to looke for, and so where to crave all blessings; and not with any intent to enjoyne them for prayer. Now there is a maine difference between such blessing and prayer, such blessing is a speaking to man whom wee blesse; prayer is a speaking to God, to whom we pray, as any that reads *Numb.* 6. may see. Againe the Priests were to keepe to that Rule, after that manner, but not to those strict words, either in this, or that other place in *Numbers*.

Next, I see not to what purpose the Prophet *Habakuk* is alledged; I confesse it was his prayer, and it was given for the Churches use; and, as all other parts of holy Writ also are, for our edification: but it

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followeth not that is is charged upon any Church to read for their prayer: for then all Churches that so use it not, commit sin. The like may be sayd of all other mentioned in scripture. The 68. *Psalm.* 1. is rather (as then used) a propheſie, or promiſe, then a prayer. For that of *Deut.*6.5.6.15. I have turned to this place, as I have alſo to the reſt, and it ſeemes to me to be too too farre fetcht: my ſhallowneſſe will not reach to conceive which way it can be brought for the buſineſſe in hand, therefore I will make bold to return you home your reproofes to me in your anſwer to my 6. and 2. reaſon, though yours was untrue; your words are theſe, *Read and ſee, ſuch allegation of Gods word is nothing elſe but a fearfull abuſing it, and ſo a taking of Gods name in vain: therfore this not proving the poynt in hand, is idlely quoted.*

Touching *Pſal.* 136. it is a rule to direct, not an impoſed forme to uſe for prayer, teaching us, that we muſt in all things give thanks for Gods mercy, wiſedome, goodneſſe, and wonderfull workes. Your places in the *Chronicles* onely ſhew the Churches practiſe: the former of them, how ſome were appoynted to praiſe the Lord by ſinging, but not by praying upon a book: the later of them is much to the ſame purpoſe: but they had over and above, inſtruments of muſick to praiſe the Lord, then commanded for ſeaſon, but now aboliſhed, as not becomming the ſimplicity of the Goſpell: there is farre more colour hence to

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bring instruments of musick into the worship of God now, then bookes to pray by: that being once allowed, this never.

As for the 102. *Psalm.* I take it to make much against you: for it is no more then a prayer of an holy Saint of God, *David*, left for the instruction and comfort of the poore afflicted, that hereby he may be better enabled to poure forth his meditations before God. Who ever denied helpes to prayer, by reading, hearing, or meditation upon the word or workes of God before hand? which he would teach us in that instruction. Our question is about the very act of praying, and whether we may then read: prayer being a powring forth of the heart, as the Scripture clearly proveth, and reading a receiving in, as I have shewed, *Reason* 8. Consider whether every afflicted person could in every tribulation say all the particulars in *Psal.* 102. as his prayer to God. Also whether a set forme of words may be prescribed unto, and used by the ministers and Church in teaching, because divers Psalmes are intitled, *For instruction:* and, *To teach*, as *Psalm.* 60. 78. &c. Note also the difference between singing and praying (divers gifts of the spirit, 1. *Corinth.* 14) and that singing with harmony of voyces cannot be performed without a set form, else it would be confused. Also how you understand this psalme to bee under the Gospel I know not. For *Psa.* 90. and 92. &c. compared with *Ephes.* 5. 19. and *Col.* 3. 16. I acknowledge (as before) that as all other parts of Scripture, so these were given

by divine inſpiration for the Churches uſe to ſpeak to themſelves, as the Apoſtle ſayth in the places you quote (and not to God, as you contrary to the Apoſtles expreſſe words preſume) that is, for gathering inſtruction how to carry our ſelves in all conditions from the doctrines and examples of theſe holy men, whoſe prayers are recorded in Scripture, and ſo therein made parts of Gods vvord, and ſo by us are to be uſed. In that it is added, vve ſhould *make melody in our hearts to the Lord*: and, *ſing with a grace in our hearts to the Lord*: it is as much as if the Apoſtle ſhould admoniſh us to doe it in a ſpirituall manner, vvith ſincere hearts, and holy affections, to Gods honour and glory. Further, I demand whether we cannot make melody in our hearts to the Lord, and ſing vvith grace unto him, vvhen we ſing the 1. 2. 78. and other pſalmes, vvhich are not prayers, but inſtructions?

And thus I hope I have (in ſome meaſure according to my poore abilitie) anſweſwered all your places, and they ſeeme to me, to make nothing for your purpoſe: larger and better confutations may be gathered out of the Authors vvhoſe vvorkes you are ſo extreamly bent againſt. I had thought to have referred you unto them, without further reply; but leſt you ſhould ſay, I was plainly confuted, and not able to make further anſwer, and ſo continued in errour of obſtinacie, as you ſayd before, and worſe too, becauſe I was unwilling to

enter the lists with you, I have indevoured as you see. But if you still disdaine to answer me further, because I am unlearned, by the same reason you mought have sate still at the first, and not so extreamly have provoked me. But if you used me onely as a shooing-horn, to challenge hereby the learned to combat with you. 1. If this should occasion such a thing, I suppose you would win little credit by it; but experience hath taught me, you are more in words then deed. But if you be indeed so hotly bent as you would seem, there is matter sufficient writ whereby you may try your skill, viz. *Mr. Greenwood* against *Mr. Gifford*, *Mr. Iohnson* against *Mr. Carpenter*, who stiles himselfe, *Nuper Ecclesiæ Romanæ, Nunc Anglicanæ presbyter. Apologie. Answer to Mr. Hildersham. Mr. Robinson* in his *Apologie, &c.* But indeed if you sought the truth, and not your selfe, you would not scorn to receive the truth by whomsoever. But I conceive you are one of those that would not be overcome by a woman. And did you truely love me, as you seemed to professe, you should endevour your utmost to reclaime me from my supposed errour. And this by the way.

Now to proceed to try what you build upon your former scriptures; thus you reason: *All lawfull speaking to God, is prayer. But the holy Ghosts appointed use of the Psalmes, is a lawfull speaking to God, Ephes. 5. 19. Col. 3. 16. Therefore the holy Ghosts appointed use of the Psalmes, is prayer.*

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The Major is not true, *that all lawful ſpeaking to God is prayer.* For what did they pray for which ſpake to God in *Gen.*15.2. 8. *Exod.*19.9,23. *Ier.*1.11.13. In *Pſalm.*18. 1. *David ſpake to the Lord the words of that ſong*: but all the vvords of that Song are not properlie prayer. Read the Pſalme; and herewith ſee *Gen.* 3. 10,12. & 17.17. *Iob.*40. 4.5. & 42.2. But I denie your Minor, your places prove it not, but the contrarie very clearlie. *Speaking unto your ſelves in Pſalmes, Teaching and admoniſhing your own ſelves in Pſalmes. &c.* What more cleare to ſhew, that in ſinging we ſpeak to our ſelves, and not to God? And if when the Church is ſinging or reading a Pſalme, any ſhould ſay, they were at prayer, would not everie childe reprove him for ſpeaking untruely? The later end of the verſes make nothing for you, as I have ſhewed before, and it may bee further manifeſted if with the phraſes in *Epheſ.*5. *Col.*3. be compared *Rom.* 14. 6. *He that eateth, eateth to the Lord: for he giveth thankes to the Lord,* that is, to the glory of the Lord, as 1. *Cor.*10. 31. See alſo *Eſa.*5.1.2.3. &c.

You further reaſon thus, *Whatſoever hath ſufficient ground in Gods word to warrant the doing of it, that may lawfully be done. But the publick reading of ſet forms of prayer, as prayer to God, hath ſufficient ground in Gods word to warrant the doing of it. Ergo.*

I anſwer, to the ſame purpoſe doth *Carpenter* the Prieſt reaſon, onely he ſeemes to fortifie it by ſcripture, which you have not;

but he is sufficiently confuted by M. *Iobson*: to whom also I referre you for further answer. It had behoved you here to have proved your Minor, and not to thrust upon us your bare affirmation for our warrant. If you referr me to your scriptures formerly quoted, I also referre you to my answer to them. I adde this yet further to couple your arguments together. All lawful speaking to God is prayer: but the publique reading of set formes of prayer, as prayer to God, is a lawfull speaking to God: Therefore publike reading of set formes of prayer, is prayer. More briefly thus;

All lawfull speaking to God is prayer: Reading is a lawful speaking to God: Therfore reading is prayer. What more absurd then this assumption, viz. that reading is a lawful speaking to God, or that a man may lawfully read to God, which is all one? which yet I think is justly collected from you.

Next you make an objection, and answer it.

Objection. *Set formes prescribed by God, may lawfully so be used: but it followeth not that therefore set formes prescribed by man, may also so bee used.*

Answer. Here you set up a man of straw, and then shoot him through; begging of that which will not bee granted you from me, taking it as you intend it: although I confesse it is not nothing, but intollerable presumption in the humane prescribers, to dare to set their posts by Gods. For if it be

good

good reasoning for prayer, that the using of such in the Church as God prescribed, warranteth us to use such as men prescribe: then likewise for preaching, as the Prophets and Apostles said, *Thus sayth the Lord*, and taught his precepts: so you may say, Thus sayth the lord Bishop, and teach the precepts of men, which Christ forbiddeth, *Math.* 15.

Your answer therefore, whether your owne, or borrowed, is to no purpose: therfore you might have spared your labour for making it stronger as you say.

In the minor proposition whereas you adde to make it more strong, these words: *But they used set formes of prayer, Which is an imitable practise:* you should have added, if you would speake to purpose; but Christ and his Prophets and Apostles read formes of prayer prescribed, or rather imposed by man, else you say nothing. But this I suppose you dare not say.

And concerning your three instances, *of preaching, &c. baptising with Water, &c. giving bread and Wine in the Supper, &c.* you should more advisedly consider, that all these very acts are commanded in their generall kinde, and no one of them indifferent, though in this or that particular circumstance there bee liberty. Can a man preach and use no kinde of words? or baptize, and use no kinde of water? or minister the Lords supper, and use no kinde of bread and wine, as he may pray and use no kinde of reading out of a booke? or hath

God commanded the reading of an impoſed forme out of ſome humane book or other, as hee hath commanded to preach in ſome convenient form of words or other? and to baptize in ſome water or other? otherwiſe there is no proportion in your inſtances, nor weight in your reaſon.

I have already ſhewed how that of our Saviour Chriſt is nothing for you, neither that of his Prophets & Apoſtles, reading a prayer made by another upon a book for prayer, being a thing never practiſed by them: therfore a thing nothing pertinent to prayer, but a meere voluntary inſtitution of man in this part of Gods worſhip which hee never required at our hands: it is no more befitting prayer, then as you more then once ſayd (in other caſes) *your cap to the corner*. But were this granted (as it is not) a circumſtance in prayer, yet even circumſtances muſt be ordered by the generall rule, 1. *Cor.* 14.40. *Let all things bee done decently, and by order*: whereas in your owne cõſcience the book makes the praier neither more comely nor orderly, and ſo agrees not with the generall rules of circumſtances.

As for Mr. *Ainſworths* ſaying that hee found no tunes given of God, which you ſay, *croſſeth the judgement of all the learned in the Hebrew, yea and the truth it ſelfe, as is moſt eaſie to be ſeen in theſe Hebrew ſongs*.

Firſt, for my ſelf, I have not much skill in the Hebrue tongue, yet upon this occaſion I have looked upon the Hebrue Bible, and I ſee no other notes of tune for the Pſalmes, then

then are for the other ſcriptures, which were not wont to be ſung, but read in the Church of Iſrael, *Nehem.* 8. 3. 8. *Act.* 15. 21.

Secondly, I have asked others that know the Hebrew tongue, and they can tell me of no ſuch thing as you write of.

Thirdly, it ſeemeth ſtrange unto me, that neither our Engliſh Church, nor the Frẽch, Dutch, or other reformed Churches, ſhould any of them retain any of thoſe tunes appoynted of God (as you would perſwade) but deviſe & uſe other of their owne. And me thinkes they ſhould all deſervedly bee blamed for ſo doing; ſeeing the tunes may be kept, though the Scriptures be tranſlated into another language: for if wee Engliſhmen can ſing the French tunes, (though we underſtand not the French tongue) why may we not ſing the Hebrue tunes, though we know not the Hebrew tongue, and apply them to our Engliſh Pſalmes? I perſwade my ſelfe, that if the ſpirit of God did by David (the ſweet Pſalmiſt of Iſrael, 2. *Sam.* 23.) ſet down tunes for the Pſalms, that thoſe tunes are much more pleaſant, melodious, and heavenly, then any that are ſince deviſed by man: and ſhould therefore bee reteined in all Chriſtian Churches vvhen they ſing the Pſalmes of Scripture. Wherefore you ſhall doe well to helpe the vvorld unto the knowledge of thoſe tunes, vvhich it ſeemes are unknowne, or at leaſt out of uſe. I pray you therefore ſet downe the tune of any one ſhort Pſalme, how it vvas to bee

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sung by the ordinance of God, and I shall beleeve that which you say: and if you cannot, look that the blame return not upon your selfe, and lest you be found an unjust carper at other mens labours, vvho have not so deserved at your hands.

Your objection and answer in the end opens a gap to all Popish ceremonies: the signe of the crosse in baptisme is no part of baptisme: *Ergo*, meerly circumstantiall and accidentall, and so by consequence lawfull. I am sure the book is as well a significative signe as the crosse, and much more; yea the book as well signifies what was in the heart of him that penned it, as doth the book of the scriptures what vvas in the heart of the Lord, the framer of it.

My second Argument was this.

IT is to preferre our vvisedome to the vvisedome of the holy Ghost (who *yet is wisest, Esa.* 31. 2.) reason shewes it, in that mans stint thrusts out Gods gracious gift, that is given to profit withall, 1. *Cor.* 12. 7. *Ephes.* 4. 8. *Act.* 6. 4.

You repeat it thus,

It thrusts out Gods gracious gift that is given to profit withall. Ergo.

Answer.

1. *This, and most of the rest, are for substance the same with Mr. Smith the Anabaptist, having borrowed of the Brownists bookes against*

against reading of common prayers, applieth a-gainst the publick reading of the Scriptures in time of Worship. Diſt. pag. 12. and are by Mr. Ainſworth confuted. Def. pag. 66. 67. 68. For in truth they doe as neceſſarily conclude the one as the other; eſpecially against tranſlations: but indeed neither the one nor the other.

2. To pray with faith and feeling even in or by reading a prayer compoſed by man, and ſet before the eye, is not the thruſting out, but the exerciſing of Gods gracious gift: therefore the antecedent is falſe.

3. It doth not thruſt out prayer made without the helpe of any booke, ſuch as are uſed in our aſſemblies before and after Sermons: Ergo, the antecedent is falſe.

4. The Scriptures alledged prove nothing that is here to be proved: Ergo, idlely quoted.

S. S. Reply.

I cannot but marvell ſtill that you thus take liberty unto your ſelfe to deale as you liſt by curtalling my arguments: What have you here ſaid to anſwer the former part of that I put down? juſt nothing. The chiefe of your drift is, to bring the matter into diſgrace by calumniations, reiterating ſtill Anabaptiſts and Browniſts. If Anabaptiſts have ſo groſſely reaſoned, to ſay the ſcriptures are mans ſhift, which were my words, and which you have omitted (for what reaſon I know not, unleſſe to make me jumpe with the Anabaptiſts, to grace your cauſe by

by my diſgrace) they may eaſily be confuted, and juſtly reproved; vvee have Chriſt our preſident for reading of Scripture, *Luk.* 4.16. the Prophet, *Nehem.* 8. 3. The Apoſtles, *Act.* 15.21. If you can ſhew me the like warrant for reading in prayer, then you may ſay as you doe (*in truth they doe as neceſſarily conclude the one as the other, eſpecially againſt tranſlations.*

And for reading tranſlations, we have a generall rule; All things in the Church muſt be done to edification, which men in reading the ſcriptures in an unknowne language (as the originall to moſt is) cannot doe: yea that your *in truth* may in ſtead of being ſeen, be indeed felt to have no truth in it, I add, that reading of tranſlations is commanded abſolutely in our and all other but Hebrew and Greek Churches: which therfore cannot be compared to reading of prayers for prayer, as by you it is, except you will at laſt come to ſay, that reading of prayer for prayer is abſolutely commanded by God.

Beſides, the ſcripture in Engliſh is the word of God, not of man: prayers deviſed by men, though agreeable to the ſcripture, are no more the word of God then commentaries or ſermons ſtudied and penned by men agreeable to the ſcripture, are the word of God, you may as well bring them into the Church, and all humane writings agreeable to the Scriptures, contrary to *Eccleſ.* 12. 12. *Ezek.* 43.8.

3. The book of common prayer doth al

wayes in the administration of the sacraments, thrust out Gods gracious gift in the generall currant amongst us. I doe not say reading of prayer for praying doth thrust out Gods gracious gift of faith and feeling in the heart, vvhich may have their work effectually notwithstanding the unwarrantable act of reading for outward praying: but I say it thrusteth out the ministeriall gift of the spirit, by which the Pastor is enabled to conceive and frame a prayer both for matter and order according to the present occasions; and of that speciall gift of the spirit given to profit withall, the Apostle speaketh, 1. *Cor.* 12. *Ephes.* 4. and not of the graces of faith and feeling common to all beleevers. This pastorall gift is necessarily thrust out when the prayer both for matter and order is conceived & framed to the ministers hand, and so by stint and measure imposed and used; for what use hath he of his pastoral gift in the bare reading of another mans praier, which any though utterlie voyd of all pastorall gift, may doe as well as he.

3 As for your saying in your third, *It thrusts not out prayer made without a booke before and after Sermons*, I never said or meant it did, therefore you speak nothing to the purpose: our controversie is about the book when it is used: you vainlie tell me, it doth not hurt when it is not used; yet this I get by you herein, that if it doth not thrust out pulpit praiers, because they are not made by a booke: then con-

consequentlie it thrusts out desk praier, when they are made by a book. Thus the antecedent is true, notwithstanding whatsoever you have objected to the contrary.

4 Whether the scriptures serve to prove the purpose or not, let the judicious without partialitie judge, and also of this your censure.

My third Argument was this.

IT stints the spirits motions in us, and hinders us from attending so imediatlie and spirituallie as we ought, to the suggestions of the same spirit of God within us. 1. *Thess.* 5. 19. *Rom.* 8. 26. *Iude* 20. 1. *Cor.* 2. 11.

R. M. Answer.

I answer as to the second, (adding this, that this argument stinkes more of the heresie of the Anabaptists, implying that premeditation before prayer is unlawfull) for what else meaneth those words, immediate suggestions, &c. *So then we may not attend the spirits mediate suggestions, but the immediate onely. The same Anabaptists teach also, that it is unlawful to pray with voyce at all, or that many should joyne to pray by the vocall prayer of one as the mouth of the rest, but in spirit onely; because God will bee worshipped in spirit: but such hellish heresies should be cast on the dung-hill, but I trust you doe it ignorantly.*

S. S.

S. S. Reply.

I also referre the reader to my reply to the second, adding this to take away the stink of that hellish heresie you lay to my charge, though you abate the tartnesse of it by my ignorance (as you trust.) Indeed held I as you seem to put upon me, I should grow loathsome quicklie to the societie of men fearing God: but I thanke God I am so farre from the depth of this errour, that I never to my remembrance saw those bookes of the Anabaptists, which you also may wrong for ought *I* know. But to speak as the truth is, let any with an indifferent eye look upon it, there will no such inference be gathered thereout, as you here intimate. Our question is about an action in the verie act of praier: and how then can you gather I denie premeditation, and all other helpes mediate before hand? Why (say you) *What else meaneth these words, immediate suggestions? &c.* So hereupon you run away, as taking all for granted, that I denie mediate suggestions, but since it is but your uncharitable conceit, I hope wise men will not beleeve everie thing. For mine owne part, I denie not the helpe of a book wherin sin is confessed and aggravated, and holie things petitioned, for our preparation, instruction and provocation to praier fitting the occasion; but that I or any other in the verie act of praying, may take the praier of another man to offer it up for mine own: that I denie. Besides, it is evident, that the

booke

book imposed and read, stinteth the motions & teachings of the spirit what to pray, *Rom.* 8. 26. For he that readeth his praier out of a booke, must pray for matter just what is writen in the book, whatsoever the spirit suggesteth and not a word more or lesse: and so by consequence your readiug praier makes all former premeditations to be in vaine: and so your blame upon me falls justlie upon your own head.

Secondlie, even he that useth a book in praier, praieth by the spirits imediate suggestions (if hee bee not an hypocrite) the book ministring by the eye matter to the understanding and heart; where the spirit of grace and praier working upon the same, sendeth out immediatelie the desires and motions thereof, in which true prayer consisteth: yet hereby I approve no more of such reading in praier, then kneeling in the act of receiving the sacrament of the Lords Supper; howbeit I doubt not, but that God both may and doth passe over such sinns of ignorance in his children, and accepteth from them that which is of himselfe.

My fourth Argument was this.

IT implies the scriptures insufficiencie, as though it were not able to make the man of God perfect, and were not a perfect rule for all parts of Gods worship, 2. *Tim.* 3. 16. *Ioh.* 20. 31.

R. M. Answer.

The antecedent is utterly false: for wee build

it

it upon the Scripture, as is before shewed in answer to the first.

S. S. Reply.

That will appeare upon the scanning of both sides, till which time I desire you not to be so peremptorie in the censure of false and utterly false. And will you say, that the Scriptures any where require such reading of praier in the act of prayer, either by precept, example, or other ground expressed, or by consequence: if you doe, then where a book is not thus used, there some ordinance of God is omitted. If it be built upon the Scripture, it is an ordinance of God: It is built upon the Scripture as stubble upon gold.

My fifth Argument was this.

IT is an acknowledgment of other Lords then Christ, who may give other outward administrations for Gods divine service, which we are also bound to submit unto, under what lawful pretence I know not, since he will not give this his glory to another, he being our onely spirituall Lord and King. *Esa.42.8. 1.Cor.12.5, Eph.4.5.*

R. M. Answer.

This antecedent is utterly false: for this our practise is warranted by the Word of Christ.

S. S. Reply.

I ask you, where did Chriſt grant a commiſſion, yea give a command for a book, and the impoſing of it to be read as praier to God from day to day, and from yeare to yeare? If there be any ſuch word of Chriſt, it is rather to uſe that praier which himſelf preſcribed, *Math.6. Luk.11.* not to uſe praiers deviſed and ſtinted by man, eſpecially by the man of ſin, Antichriſt, out of whoſe Maſſe-book the Engliſh ſervice is tranſlated, as is acknowledged in the book of *Acts and Monuments, Edit.5. pag.* 1189. And in the admonition to the Parliament, *pag.* 41. *indeed culled out of the vile Popiſh ſervice-book.*

My ſixth Argument was this.

IT wants that convincing power vvhich the ſpirit of God carries with it by the gift of adminiſtration in the congregation of the Saints, 1.*Cor.*14.24.25. a child or an infidell may perform that of reading.

R. M. Anſwer.

1 *This reaſon is abſurd and ſenceleſſe: for as Mr.* Ainſworth *ſayth, in prayer we ſpeake to God, in preaching, to men: now to convince is the office of preaching and not of praying.*

2 *Secondly, the Scripture you quote, ſpeaketh of propheſying, not of praying: read and ſee. Neither will it follow, that becauſe propheſying ought to convince: therfore prayer ought; nor yet that all propheſying ought to convince:* Ergo,

ſuch

such allegation of Gods holy Word, is naught else but a fearfull abusing it, and so a taking of Gods name in vain.

S. S. Reply.

1 Neither absurd nor senceleſſe: for though the act of praier be directed immediatly unto God, and the voyce also (which is his own ordinance) being the outward manifeſtation of the inward affection of praier: yet men by hearing that voyce uttered to God, have their hearts oft-times affected, yea and convinced of ſuch and ſuch ſinns, as they heare confeſſed, which they know themſelves guiltie of: wherfore though preaching bee the moſt proper meanes to convince, yet doth it not exclude praier, nor the workes of God, nor any other way which it pleaſeth him to work by.

2 I demand of you, which hold the reading of Pſalmes, or other Scriptures containing matter of praier, to bee a lawfull ſpeaking to God in praier; whether a man by reading them, or hearing them read, may not be convinced of ſin? ſince the Apoſtle ſaith, 2. *Tim.* 3. 16. *The whole ſcripture is given by inſpiration of God, and is profitable to teach, to convince, &c.* Chooſe now which rock you wil fall upon.

3 I knew verie well the ſcripture quoted ſpake of prophefying, and not of praier; but that praier doth not convince ſometimes, I ſee not, yea experience hath (without queſtion) taught in divers the contrarie, as ſome of them have confeſſed unto me, which o-

thers also (and the same both grave, learned and godly, whose judgement I have asked upon this occasion) have confirmed: as *Mr. Iohn Dod*, and *Mr. Iohn Wing*.

My seventh Argument was this.

WE are commanded, *as wee have received the gift, so to administer*, 1. *Pet.* 4. 10. 11. *that God may bee glorified*: yea, *to grow in grace*, 2. *Pet.* 3. 18. yea further, to labour to the highest step of perfection, *Math.* 5. 48. Whereas by this reading there is an utter neglect of a gift and grace received: besides, it is a shamefull prostrating our selves to be ruled by men, even to the shame of our heavenly father, who hath bestowed great paines and cost for our better knowledge.

R. M. To the first part of the seventh.

1. *I deny the consequence, which were it good, Paul must needs be blamed for using one set forme of prayer nine or ten times, as is shewed before out of the beginning of his Epistles, without any variation at all, who exhorteth us to follow him as he followeth Christ*, 1. *Cor.* 11. 1. *But herein he followed Christ*, *Math.* 26. 44. *Mar.* 14. 39. *Therfore herein we may safely follow him, and so this consequence is in the dust.*

2. *The latter part is answered in the answer to the fifth.*

S. S.

S. 8. Reply.

1. The conſequence will hold good, and *Paul* be free from blame too: for as I have anſwered before in my reply to the firſt, it is a forme of bleſſing in the name of the Lord: and there is difference between bleſſing, vvhereby people are bleſſed in the name of God, and prayer (ſo properly called) by which God is invocated in the name of Chriſt. Againe, *Pauls* writings, even this part of them, were ſcripture, in which God ſpeakes to the Church: and doth *Paul* exhort all men herein to take libertie to write ſcripture? Neither herein doe you ſpeake to the poynt, ſince *Pauls* forme of prayer (as you tearm it) was not the ſame which our Saviour repeated in the places quoted. Beſides, our Saviours prayer was intended to God, and to God onely: this bleſſing directed to men, as before. And what is this to Leiturgies compoſed by man? I have ſhewed in my reply to the firſt, that our Saviours was not one and the ſame in words, but to the ſame effect: Therefore herein any man may ſee *Paul* followed not Chriſt to uſe his prayer, as you would now tye us to uſe this confuſed Leiturgie of man, and that from time to time, even to the end of the world, without ceaſing or variation in the adminiſtration of the ſeales of Gods covenant; a burthen which our forefathers that were faithfull in their age, would not undergoe. Witnes the troubles at *Frankeford* in the exiled Church about it.

And ſince that, with what boldneſſe have the authors of the Admonition to the parliament, defended by *T. C.* teſtified againſt it, and the appointed uſe and uſing of it, 2. *Admon. to parl. pag.* 55. reprinted 1617. their words are theſe: *But yet for the book of common prayer, which of all other muſt not be touched, becauſe they have got th: ſtate to beare it out: even for the very ſtates ſake, for the Princes ſake, for the Churches ſake, and for conſcience ſake, he hath but a bad conſcience that in this time will hold his peace, and not to ſpeake it for feare of trouble, &c.* And a little after, *Firſt I ſay, that if it were praying, and that there were never an ill word nor ſentence in all the prayers, yet to appoynt it to be uſed, or ſo to uſe it as Papiſts did their Mattens and Evenſong, for a ſet ſervice to God, though the words bee good, the uſe is naught.* And a little after ſpeaking of the abuſe, *It is ſo ſetled, it will not be reformed, till there bee a reformation of prayer.* And a little after, *The book is ſuch a peece of worke, as it is ſtrange we will uſe it; beſides, I cannot account it praying, as they uſe it commonly, but onely reading or ſaying of prayers.* And again he repeats it, *It is commonly a ſaying and reading prayers, not praying.* And ſo after having repeated ſome of their vain ſervices, he demandeth, *Why is all this? but that there is no ſuch praying as ſhould touch the heart.* Thus have I given you a taſte what our fore-runners, though no Browniſts, have left as their teſtimonie, againſt this your Diana. If it was in that time (when this book was not ſo diſcovered as now) a

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signe of a bad conscience to be silent, what conscience then would these Worthies conclude you to have, that thus plead for it so stoutly, as if you were purposely hired to plead Baals cause, notwithstanding your selfe hold it is not confirmed by the state, nor your selfe bound to respect it for any of these sakes, unlesse it be for avoiding the crosse. But now to returne a little further to prosecute my answer to your exception.

As *Paul* used the same forme of blessing, so also he useth the same forme of instruction, touching severall duties belonging to sundry conditions of men, in divers Epistles, as of masters to servants, parents to children, &c. so that it may as well be concluded, ministers may be tied in their preachings to that very stint (yea much more in that these were breathed by the Spirit of God, others not) when they teach upon these duties, as you can urge a stinted forme of prayer from *Pauls* blessings.

2. For ought I see, you are marvellous short in your answer to the fift: therefore it stood you much upon, to have yeelded better reliefe here.

My eighth Argument was this.

IT is against the nature of true praier, every action whereof must bee determined immediatly upon God; if reading then bee an action wartainted in praier, then wee may lawfully read to God, which is absurd.

2. Reading is a receiving into our hearts, true prayer is a powring out.

R. M. Answer.

I deny the antecedent, which were it true, it condemneth the holy Ghosts appoynted use of the Psalmes, as is shewed before, and all other set formes of prayer, as well as this.

2. *Whether we receive from a book, or from the memory into the heart, that is all one, so that the heart speake it to God with faith and feeling.*

S. S. Reply.

It nothing at all condemneth the Holy Ghosts appoynted use of the Psalmes, as I have manifested in my reply to the places alledged by you; neither is it yet granted unto you, that reading or singing of Psalmes is prayer, then which nothing is more untrue. 2. Neither receiving from a book, nor from a set forme got into the memorie, doe I acknowledge to be that accepted way to come to God in prayer, the more likely way of the two, saying by rote, or speaking from the memory, arising from idlenesse the mother of all mischiefe.

Further, if praier be a speaking to God, as all will confesse: then every solemne act of it must be so, as every act of preaching is a speaking unto men; and he who when hee is praying, doth any other solemne work then speake to God, doth two workes at once, and that when the one in hand is sufficient to take up the whole man.

Againe, here is not the like reason of the memory, and of the service-book in the act

of praying: there is this necessary use of the memory in prayer, that a man may alwayes pray as Christ hath taught, *Matth.6.* and that he repeat not the same things unorderly, as also that he may have use of his former preparations unto praier, by reading and meditation; but so cannot you affirme that there is a necessarie use of a prescript book-forme for these or other ends. The former is a sanctified and a necessarie gift of God: the later an unhallowed and needlesse device of man. You will not deny that there is an use of memory in your preaching; but if you should take another mans penned sermon, and either read it or repeat it by heart to your auditorie, and would make them beleeve it is your owne Sermon uttered by the Spirit, men of understanding would think you did but mock them. So the Sermons of the Prophets, or of our Saviour in the fift, sixt, and seventh of *Matthew* being read or sayd without booke, should be his Sermon that uttered them: and thus every idiot might bee an excellent preacher, if he can but read, or repeat other mens words out of his memory. Men would not like to be thus mocked by you, yet such is your mocking with God, when you read unto him other mens devised formes, as your own prayers unto him. And for a man to be bound to get by heart either the prayer or Sermon of another man, and so to utter it word for word, were to be a servant of men in the very inward liberty of the spirit: besides, such a man had

no

no use of the Spirit of God to teach him what to pray as he ought, *Rom.*8. A strong memory would do that where no Spirit of God is.

Lastly, there is no answer, nor colour of answer given to the later part of the reason, which is, that reading is a receiving of matter (to wit by the eye) into the heart: and praier a powring out of matter from the heart: and so in reading, an act is performed in the work of prayer, contrarie to the nature of prayer.

My ninth argument was this.

IT is a vain tradition in Gods Churches, therefore to be hated, *Psal.* 119.113. The reason is, because none of his ministers stand in need of it, besides, it is condemned by the generall practise of the godly commended in Scripture, whose praiers were according to the present occasion, *Hannah*, 1. *Sam.*1.11. *David*, 2. *Sam.*2. 18. *Salomon*, 1. *King.*8.22.23.&c. *Ezra*, *chap.* 9.5.6. *Hezekiah*, *Isa.*37.15. &c. *Daniel*, *chap.* 9.4. *Our Saviour himselfe*, *Joh.*17. *the joynt communion of the faithfull*, *Act.* 4.24. What should I need to mention the publican, who wanting words, went not to a booke for supply, *Luk.* 18.13. The scriptures are abundant to this purpose, what need I then alledge the present practise of the godly Christians privately, who count it a shame to read another mans prayer for theirs with their family?

R. M.

R. M. Answer.

This is fully answered in the first: for wee doe not say, that none other prayer but such is lawfull. It doth no more follow, that because the Saints sometimes used no set forme; therfore it is unlawfull for us to use a set forme: than because they sometimes sate and preached, therefore we may not stand: or because they sometimes kneeled in prayer, therefore we may not stand, &c. for as they did at some other times stand in preaching and in prayer, so did they at some other times use set formes, as is proved before.

S. S. Answer.

This is neither so nor so; for where do you prove that reading in the act of praier is not a vain tradition? or where doth it appeare, that any minister of Christs sending, stands in need of this booke? And if it bee not needfull, at least usefull, it is vain. And for that you have sayd in the first (although it be almost all you have sayd) I hope I have here in some poore measure answered it. The Saints I confesse sate in preaching, and stood in praying, they sometimes kneeled in prayer, and sometimes stood, therefore you have not put the case alike, except you can shew that they somtimes read in praier upon a book humane, and sometimes not. They kneeled in praier, may we therefore kneel in the act of receiving the sacrament? They read the vvord, may wee therefore read for preaching? I hope not, vvhich you

may

may as well juſtifie for ought I ſee, as reading in prayer. Againe, there is no proportion between a book and the geſture of kneeling, ſtanding, &c. It is an inſtitution voluntarie and religious, and ſo either commanded by God, or againſt the ſecond commandement. They not ſo; but in themſelves meerely naturall diſpoſitions of the body, expreſſing the inward affections of the mind, and if a book be like unto kneeling or ſtanding in praier, it is an apparant part of Gods outward worſhip: for ſo is ſtanding up, or kneeling downe unto the Lord in prayer, and therefore not indifferent. And thus in laying down this anſwer, you raze up all your own foundation, to wit, that reading is an indifferent thing: As indeed moſt of the ground of your anſwers tend to prove the uſe of book-prayer ſimply neceſſarie.

My tenth argument was this.

IT is the haven of the dumbe miniſters, who as one ſayd well, without it would be dumb indeed; but by reaſon they can skill to ſlubber over this peece of ſterve-us, (which wee muſt underſtand alſo even a child of five yeares old, an idiot, or an infidel, if need bee, can performe) men that live in their pariſh, or precinct, muſt vaile bonnet to them therein, or elſe muſt expoſe themſelves to the furie of the times, as experience in ſundry hath taught; whereas a man gifted for a Churches uſe, refuſing

sing this, is held no meet man to serve at the altar; And did you never heare this hellish sound, *Lesse preaching and more praying* (that is, more reading service) so that in truth this unnecessarie tradition, is almost become every where that *one thing necessarie*, vvithout the which the vvorship may not bee; therefore it cannot but grieue a godly heart to heare men plead this Idols cause, understand it of person or thing, as you please.

R. M. Answer.

This and the latter end of the sixt, is as strong against the reading of translations of the Scriptures in the Church, as set formes of prayer, confuted at full in Mr. Ainsworths *Defence against the Anabaptist* Smith, pag. 22. 23. and pag. 68.

S. S. Reply.

How true this is, let the indifferent iudge. Reading of the Scriptures in a knowne tongue, is Gods ordinance, and of absolute necessitie (if possibly it may bee had) and Gods ordinance is no countenancer or maintainer of sinne: but this book is of no necessarie use, but the best people would count themselves better to bee eased of it, and of their dumb dogs also. Yet is it the chief, if not the onely support of this cursed abhomination, viz. a dumb ministery: this Mr. *Ainsworth* never pleaded for. From the premises I reason thus:

Whatsoever is of no necessary use in Gods Church, but is a maintainer and chiefe upholder

holder of abhomination in the ſame that we ought to have no communion with. But the book of cõmon praier is of no neceſſary uſe in Gods Church, but is a maintainer and chiefe upholder of abhomination, viz. a dumb miniſtery. Therfore we ought not to have communion with it. See *Admonit. pag.* 9. *It maintaineth an unlawfull miniſtery, unable to execute that office.*

My 11. *Argument was.*

BY our publick communion with this book, we act reall ſubjection to an Antichriſtian Hierarchy, vvhich enjoyn it upon her ſervants; imitating herein the mother Rome upon her vaſſals: which the ſubſcribers like obedient children, ſay and hold: nay, if need be, rather then they will diſpleaſe their gracious lords, or, as they wil needs have it, their bountifull benefactors, in that that coſt them naught but the blood of ſoules, they will ſweare (like knights of the poſt, as you know who ſaid it in the preſence of many) that all is agreeable to the vvord of God; the people alſo receiving them ſo indirectly ſent, and ſubmit (ſomuch as is required on their behalfe) to this ſervice ſo impoſed, and practiſed; this I take to be contrarie to theſe ſcriptures, *Gal.* 5.1. 13. 1. *Cor.* 7.23. *&* 6.12. *Act.* 15.10. *Mat.* 23.4. *Col.* 2.18.

R. M. Anſwer.

This is moſt by beſides the queſtion: but ſo farre

serve as it toucheth this question, is the same with the fifth, and is there answered.

S. S. Answer.

I marvell you should say, it *is mostly besides the question*, whereas to my understanding it comes so neere, and stickes so close, that I suppose you know not which way to put it off. I have looked once again back to your fifth, and there is nothing for you, but your bare affirmation without proof, which is as much as begging the question.

My 12. Argument was

IT is to bring the weak and lame, when we have a male in the flock, contrary to *Mala.1.14. Matth.21.37.*

R. M. Answer.

This is answered in the first: for if it be such a service as is grounded upon, and warranted by Gods Word: then it is such as God hath promised to accept; and so is the whole antecedent overthrown.

S. *S. Answer.*

I see not that yet; I could have wished you had answered each poynt in his place, and not in this manner to turn me over to such a large field, to find that which I suppose is not to be found there. Your later part is easily answered in the like: If this reading be not the male of the flock, to wit, the manifestation of the Pastorall gift of the spirit in the Pastor, when he hath one, then

then the person is cursed, and the sacrifice abhominable, and how then can it bee accepted? and thus still the reason holds good for ought you have sayd, or I see.

My 13. argument was this.

IF to read common prayer out of the service book, be a true and approved manner of praying, I desire to know some sound reason why the reading of an homily constantly from day to day, or any one good Sermon out of a book, should not bee that lively voyce of preaching which hath the promise to beget faith? If yea, then it is no great matter to be an able minister of the new Testament, which yet the Apostle rejoyced in, 2. *Cor.* 3. 6.

R. M. Answer.

We have shewed before, that Christ and his Prophets and Apostles used often the very same prayer verbatim, yea and prescribed it to bee so read of others, but so have they not done in the use of any Sermon. Yet we deny not the reading of Homilies or Sermons in a publick assembly simply, which I could doe, and yet justifie the other upon the grounds premised. Richard Maunsel.

S. S. Answer.

What you have shewed before was but a shadow, and no solid foundation to build this service-book upon, of which our question is, neither yet have you proved what you here affirme: and more easily might it be proved that Christ, the Prophets and A-

postles

postles have used the same sermon verbatim, then the same prayer. *Moses* in *Deut.* 5. repeateth and writeth to Israel the ten commandements as verbatim as *Paul* blesseth the Churches to whom he wrote in the same words: and the doctrine of the Prophets, of Christ and his Apostles at severall times, are as much the same as were their prayers. And *Paul* who was not grieved to vvrite the same things to the *Philippians*, *Phil.* 3. 1. would not bee grieved to preach the same things: so that we have as good reason to think he had a stinted form which he used in preaching, especially seeing it is written of the one and of the other, *We will give our selves continually to prayer and to the ministery of the Word, Act.* 6. 4.

Further, by the same reason you hold these homilies enjoyned in England to bee unlawfull, namely because they are held competent for a season, and put out Gods ordinance of preaching; by the same can I hold the reading this common prayer unlawfull: therfore neither the one nor the other can be justified. I require again of you the reason of the difference; doe not put it off by saying you can shew it, but shew it if you can (viz. that the reading of Homilies or Sermons is the lively preaching) otherwise it will be thought, and that iustly, that you have none to shew.

Mr. Maunsels challenge subscribed by himselfe.

In this question, and also in the questions

touching the trueneſſe of our Churches, ſacraments and miniſtry, namely the ordinary preaching miniſters, I challenge all the learned Brownists in the World; but with any unlearned, I will not deale any further herein in writing. They ſhall (God willing) heare more of me hereafter.

R. M.

S. S. Anſwer.

As for this your *Goliah*-like challenge, directed to all the learned *Brownists* in the world, I take it as a poynt of policie in you to challenge others under this title, that you might glory the more ſafely, conceiving that none who feare God, will anſwer to it, no more then you to the nick-name of a puritan. As for *Brown* (whom you ſeeme to have reference unto) he is one of yours, that ſtand an actual member of the Church of *England*, as all men know (if he be alive) and none of theirs: profeſſing, as I heare, to live upon the ſpoyles of Babel. But if you meane by *Brownists* ſuch as feare the Lord and depart from evill, both in this matter controverted between us, and other vain inventions, refuſing alſo communion in the pariſh Churches, miniſtry, and ſacraments, you need not call for more work till you have diſcharged herein what you have undertaken: and when you have honeſtly performed this, feare not, if you prove a good workman, want of work, nor trouble your ſelfe to ſend ſo farre: it ſutes not with a man of wiſedome to have many irons in the fire at once, *ne Hercules contra duos*. Beſides, you cannot be ignorant that theſe

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men have writ abundantly sufficient in these poynts, which yet remaine unanswered, vvhich you may doe better to try your strength in, then thus needlesly to call for more: but yet your best course, as I coceive, would be, to labour to make agreement at home, before you make proud flourishes, & provoke others to battell abroad, inasmuch as civill dissentions are most dangerous and pernicious. Take knowledge then, vvhat your owne men professe concerning the Church government and ministry of England. In the preface to the admonition to the parliament, thus they write. *But in few vvords to say vvhat vve meane: Either must vvee have a right ministry of God, and a right government of his Church according to the scriptures, set up, (both vvhich vve lack) or else there can be no right religion, nor yet for contempt thereof, can Gods plagues be from us any vvhile deferred.* And in the next page in the admonition it selfe, they write thus: *It hath been thought good to proffer to your godly considerations, a true platforme of a Church reformed, to the end, that it being layd before your eyes, to behold the great unlikenes betwixt it & our English church, you may learn either vvith perfect hatred to detest the one, and vvith singular love to imbrace, and carefull endevour to plant the other: or else to be vvithout excuse before the majesty of God, &c.* And a little after: *May it please your vvisedomes to understand, that vvee in England are so farre off from having a Church rightly reformed according to the prescript of Gods vvord, that as yet vve are scarce come to the out-*

ward face of the ſame. Thus farre they, which in the feare of God I deſire you to mind for your good from them, ſince partiality (I feare) towards theſe others, will not permit you to receive the truth from their hands; but rather as ſeeking knots in rushes, endeavouring to pervert their writings, to make them odious: as if need were I could teſtifie from your owne mouth in ſundry particulars. Yet concerning theſe men, our Church accounts them as our brethren in the common faith: to the members of their Churches we give communion in ours, and have the like of them as occaſion offers, which we conceive we may not grant to the members of any pariſh aſſembly here without breach of order. And in that you are ſo bent againſt them, I take it to be rather out of paſſion, then reaſon in you. For what is it they practiſe you profeſſe not, and teach others both to pray for and practiſe? When time was, you ſpake very favourably of them to my ſelfe, wiſhing ſome moderate men would deale about the differences between us, that matters might be compoſed, and peace effected: Beſides, you perſwaded one of ours to joyn himſelfe to the Church at *Leyden*, wherof Mr. *Robinſon* was Paſtor, giving great commendation of him. And as for ſeparation from the pariſh aſſemblies of England, you hold it alike neceſſarie with them: For you hold *their ſinn lies not in ſeparation ſimply*, though I confeſſe there is difference in your judgments concerning the aſſemblies, you judging all the pariſhes

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true Churches, they cenſuring them as falſe. What if your charitie prove blind, and their cenſure juſt? then what have you to ſay againſt them? But ſuppoſe they erre in judgment herein, yet why your ſpirit ſhould ſo ſwell againſt them in the behalfe of your pariſhes and miniſterie, more then againſt the pariſhes and their miniſtery (whoſe errors are of a farre more deſtroying nature concerning the true Church conſtitution & miniſtry) I ſee not, unleſſe it be you conceive you may more ſafely tread upon the, then touch the hem of your pariſh Prieſts garment, being they weare the cloth of their ſpirituall lords, who will ſoone be on your back, if you touch their ſervants, or pollute their covering: but if you thinke that theſe mens errors (as you count it) be ſo fundamentall, that they are hereby uncapable to make a ſpiritnall body politicke amongſt themſelves; I ſuppoſe you will hardly be able to prove it.

That they have a true conſtitution in reſpect of matter and forme, cannot reaſonably be denied; neither do they delay to keep Chriſts ordinances by conſulting with fleſh and bloud, as I know who too groſly doth, upon ſuch a carnall ground, that a man truly fearing God would bee aſhamed to uſe for a reaſon. But I will forbeare to ſpeake herein at preſent what I know, hoping for his amendment. And now ſir I intreat you to give me leave to adviſe you to take heed hereafter you make not broyles through pride of heart, leſt in juſtice God cauſe you

to lay down your weapons with ſhame. I have not forgot as large and loud a boaſt as this you made about the exerciſe of propheſie: you ſaid, *you doubted not, but you were able to maintain what you held therein, againſt all the learned men in the world.* And when one asked you whether you had ſeene *Mr. Robinſons* book upon that ſubject, you anſwered, No, but had onely heard of it, and that you had ſpoke for it to have it, but you thought we durſt not bring it you, leſt you ſhould confute it: whereas the truth was, I had purpoſely before brought it to you to read, but you ſeemed to me not to have regard of it, but kept it cloſed in your hand, flinging your hands up and down as if you had been either preaching or fencing, ſpending the time allotted by cavelling with me. And ſo I took it away with me again: which things a while after I called to your minde again, and asked you whether you would undertake a conference with Mr. *Robinſon*, who I conceived was like to come over about the *Virginia* voyage, and then you did in plain words refuſe it, upon no other ground, then *becauſe he was a Browniſt*, as you pleaſed to terme him. Thus the very mention of one of theſe poore deſpiſed men in your eyes, which you think your ſelf able enough to conquer al in the world of them, quelled your valor, which hath now cauſed me to call in queſtion your grounds about the trueneſſe of our pariſh Churches and miniſtery, as this your deſiſtance upon ſo weak or rather no ground, hath the more

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confirmed me in this matter controverted betweene us. I should not have mentioned this matter of propheſie, had not this your challenge required it: for I ſee it is a common ſickneſs you much labour of, which I wiſh you could ſee and amend, conſidering what is written, *Prov.* 13. 10. *Onely by pride commeth contention*: and that hereby you have alſo taken occaſion to diſgrace not onely all our brethren, but alſo our teacher himſelfe, whereby his miniſtery to ſome is made unprofitable, and divers of the brethren are of late ſo ſhaken by you, that I feare their ſincerities, and ſome have alſo turned back upon us, yea head againſt us: which damage I know not how you can poſſibly recompence. You were once a help to the building of Gods houſe, but now behold your endevours are to pull down and deſtroy; ſo that of a loving friend you are become the moſt dangerous and bitter oppoſite this poore Church hath met with: for had you been an enemy, we could have hid our ſelves from you: but ſince you were our familiar friend, of whom we took counſell for our guidance to the houſe of God, your retirings are the more dangerous, and your ſpeeches againſt us the more pernitious; eſpecially to unſtable men that are not grounded in the truth, which are ready to be caried away with every wind of doctrine, by the deceits of men, *Much better had it been for them not to have known the truth, then knowing it to forſake it*. But as for ſuch whoſe hearts are upright with the Lord, as they

Pſal. 55. 13, 14.

2. *Pet.* 2. 21. 22.

they are come to *Semi* tents, so my praier to God for them is, they may perlevere unto the end, that they may beware by other mens harms, remembring what the Apostle saith, *Now I beseech you, brethren, mark them which make division, &c. and avoyd them. &c.*

Rom.16. 17.18.19.

As for hearing of you hereafter, I wish from my heart, as well for the truths sake as your own, we may both heare and find better things from you then former reports have yeelded of you twice and againe: and that the Lord would be pleased to give you *repentance from dead Works, and faith towards God*, that you may have the true use of *the doctrine of baptismes, and laying on of hands*, so well pressed by you upon others, that in the end you may attain the end, *resurrection* to life at the day of *judgement*. For *how shall we escape if we neglect so great salvation*. And so I conclude, wishing you to take heed you *kick not against the pricks*, lest the master comming, and finding you beating your fellow servants, you find the reward of an unfaithful servant. Return in time while the day of grace lasteth; but consider what is written, *Judg.5.23. Curse ye Meroz, &c.* Endevour not hereafter to pull down Gods house, lest the stones of the wall cry out against you, and the chiefe corner stone fall upon you, and break you to peeces.

Heb.6.1.2

Heb.2.3.

Act.9.5.

Luk.12.46

Psal.137. 7.8.

Matth.21.44.

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